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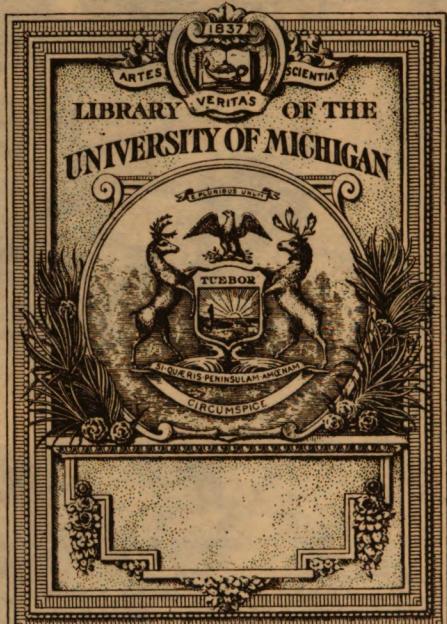
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THE

# STATE UNIVERSITY OF INDIANA.

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THE CAUSES OF ITS WANT OF PROSPERITY CONSIDERED.

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BY LEWIS BOLLMAN,

*Of Bloomington, Indiana.*

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1882.



*To the Members of the General Assembly  
of the State of Indiana:*

**GENTLEMEN**—There is a general recognition of this fact, that the State University has now reached a crisis, demanding a wide departure from its past management.

Coming with President Wylie to it, when he became its President in 1829, I graduated in the class of 1831, and soon after became a citizen of Bloomington. Warmly attached to the University, I have closely watched the causes which have depressed it for more than half a century, and can no longer remain in opposition to these causes as a private individual, but must assume a more public position by placing before you, the representatives of the people, what I know are the true causes of its want of prosperity.

I do so in the pamphlet I now lay before you, hoping that, old as I am, I may still live to see my Alma Mater assume its true place, as the successful and honored head of that system of public instruction, which should be cherished by every citizen.

LEWIS BOLLMAN,

Bloomington, Indiana.

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## THE STATE UNIVERSITY OF INDIANA, AND THAT OF MICHIGAN COMPARED.

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The most instructive knowledge we can acquire on the subject of the proper management of a State University will be found in a comparison of the State Universities of Indiana and Michigan. Both were endowed by Congress with two townships of land; both were located in retired and healthy localities, very similar in all respects; that of Indiana commenced its collegiate existence in 1829; that of Michigan in 1837. Yet in 1881-2 Indiana University had 155 students, and but a literary department only, while Michigan University had 1,534 students, with all the principal departments belonging to a University.

Why this almost complete failure of our own, and why this great success of that of Michigan?

I answer chiefly to four causes:

1. A better financial management.
2. A thorough appreciation of public instruction on the part of the Board of Regents (Trustees), and as thorough a presentation of it to the people of Michigan by this Board, by the Faculty, and by the Legislature.
3. By curbing all attempted sectarian interference with the University and the lower public schools.
4. By requiring fees to be paid by the students for the special instruction given to them.

In these four particulars will be found the causes that have made Michigan University the greatest in the United States, and Indiana University almost the least. I will consider them in the order stated.

### 1. *A better financial management.*

The endowment, as already stated, was two townships of land to each. In 1837, when Michigan University was established, the Board of Regents borrowed from the State \$100,000, and after repaying \$95,000 as interest, the State remitted the principal. Out of this fund the Regents erected four buildings, designed for residences of the Professors, for in the beginning they received but \$700 each as a salary. These buildings were subsequently used for University purposes, and were erected on grounds (40 acres) donated by the citizens of Ann Arbor. The Regents had not sold lands as yet. The minimum price of these was fixed by the Legislature at \$20 per acre. The first sales averaged \$22.85 per acre, yielding \$150,000.

But our Legislature, as early as 1827, ordered the sale of the two townships, except three sections of the Monroe township. The sale was by a Commissioner for each township, in 1827 by public sale; but in 1828 the lands could be entered at private sale, for not less than the minimum prices, which were—for first quality, \$3.50; second quality, \$2.25; and third quality, \$1.25 per acre.

Thus prematurely the lands were forced upon the market, and sacrificed. And this was the fate of the sixteenth sections, for common school purposes. Neither should have been sold for twenty-five years. The attempt to establish the College was as premature as the sale of the lands. It should have followed, not preceded, the successful establishment of the common schools, for it is the outgrowth of these.

When Congress donated to our State, lands in lieu of the Gibson township, the same indiscreet haste was seen in their disposal. The average price received for these was but \$3.30 per acre.

In 1839, a year of great financial distress, the demagogues had the supremacy in the Michigan Legislature, and it passed an act virtually reducing the price of the Michigan University lands to \$1.25 per acre. The Regents urged the Governor to veto the act, which he did, and in his able message, he denounced the action of the Legislature in terms so appropriate, that it never attempted to pass the act over the veto. That Governor will be honored as long as Michigan University has a history. Unfortunately for us we had neither such a Board of Trustees, nor such a Governor. But in 1840 nearly five thousand acres of the Michigan University lands were sold at the low rate of \$6.21 per acre by act of the Legislature, on the plea that actual settlers (well knowing the lands belonged to the University) had squatted upon them. Soon afterwards sales were made at \$17, \$18, \$19 and \$15 per acre; in 1841 the minimum price was fixed at \$15, and in 1842 at \$12.

The Michigan Legislature, like our own, interfered with the contract of the purchasers of the lands, losing to the University \$93,000. Had it adhered to the first minimum price of \$20, the townships would have brought \$921,000 instead of \$450,000, the amount realized from the Congressional grant.

The University of Michigan, for these errors of the Legislature, asked liberal donations for these losses. With what greater justice could our University make a like claim.

As an act of indemnity for these errors, the Legislature of Michigan in 1875 provided a permanent fund for the University in the shape of an annual tax of *one-twentieth* of a mill, but not to exceed \$50,000 in any one year. But the high prosperity of Michigan University was a strong incentive to this just and liberal course, but there exists no such incentive here.

The amount of interest now received annually from the lands sold by Michigan University is about \$39,000, while that received by Indiana University annually is from \$7,000 to \$8,000.

The following table will show the acres sold of the Gibson and Monroe townships, the amount refunded to the Vincennes University, and the amount from the lands given by Congress in lieu of the Gibson township.

From the Auditor of State's report for 1844:

Gibson township . . . . .	Acres 23,093.30
Sold by Commissioner . . . . .	" 16,848.95
Sold prior to 1827 . . . . .	" 4,055.60
Unsold . . . . .	" 1,588.75
Monroe township . . . . .	" 22,972.11
Sold by Commissioner . . . . .	" 20,504.87
Sold of the three reserved sections . . . . .	" 2,426.24
Unsold . . . . .	" 41.00
Total loans . . . . .	\$139,568.71
Refunded to Vincennes University . . . . .	81,162.98
Leaving for Monroe township . . . . .	\$58,162.98
Amount of lands sold in lieu of Gibson township, . . . . .	76,686.00
Total . . . . .	\$134,848.98

From Auditor's report for 1881, the total fund is \$136,694.52, yielding an annual interest of about \$8,000. As \$8,000 is to \$39,000, so is the mismanagement here to the better management of Michigan University in the selections and sale of the lands.

2. The second cause of the difference in the prosperity of these Universities is found in the knowledge and consequent appreciation of public instruction by the citizens of Michigan. A review of the means adopted to infuse this knowledge, will be as useful as it is interesting.

Michigan began its territorial existence in 1805. In 1817 its Legislature provided for a system of public instruction. At its head and under its control, was a University having power to establish a college in each county, now represented by our high schools. Thirteen departments were to compose the University, as follows: That of Literature, Mathematics, Natural History, Natural Philosophy, Astronomy, Chemistry, the Medical Sciences, the Ethical Sciences, Military Science, History, the Intellectual Sciences, etc. Common schools were also provided for. The University Act was most remarkable in its broad views. It is supposed to have been prepared by Judge Woodward, of the Supreme Court. As no existing collegiate institution in the United States furnished a model for it, it is thought that it was taken from a then recent report in France for such

an institution. The acting President of Michigan University, in his report of 1880, made a reference to it, which, in its proper connection, I will bring to the notice of the reader.

As the population of Michigan in 1817 was about 6,000 only, it will easily be seen that this act was premature so far as a speedy establishment of a University was concerned. Its immediate good is to be found in another direction—the early discussion of the subject of public instruction in all its branches. To aid this discussion, the Legislature of 1817 appointed two persons, at a salary of \$300 each, to deliver lectures to the people, and by these means they acquired a thorough understanding of the advantages of public instruction over private schools, or those under sectarian control. Among those zealous for public instruction was the Catholic priest at Detroit. His successor, I believe, was following his precedent, but he was speedily removed, lest his broader duties as a citizen might overcome the sectarian allegiance to his Church.

Many years ago, when Judge Kinney was selected to prepare a bill for the action of the Legislature for the reorganization of our common schools, I wrote an article on the subject, published in the Indianapolis Journal, and in its preparation I examined the common school systems of several of the States. To my great surprise, I found that Michigan had greater practical success than any other State—greater even than Massachusetts. The cause of it I could not then ascertain, and not until recently did I obtain the knowledge of these early efforts and their success in behalf of public instruction.

The people of Michigan were chiefly from New York and New England; the first class unacquainted with instruction in any form; the second, as it was united to sectarian institutions and directed by them. My native State of Pennsylvania, like New York, had not yet considered the subject of public education, and when it did, it found many sectarian schools for higher instruction, and to these it gave liberally. But now, although an old and wealthy State, with great industrial and commercial interests, it has no collegiate institution known at all outside of the State, except its medical schools in Philadelphia. This barren result was occasioned by that scattering policy, which wasted the appropriations in dead brick and mortar; the opposite policy of that pursued by Michigan. To a few individuals, therefore, like Judge Woodward, is Michigan indebted for that policy of concentration, so full now of great results.

In thus building up its public instruction, so successfully, the State of Michigan has given to the University \$570,000, and its real and personal property has a value of \$681,442. It has received generous gifts from individuals, which ours has not, because it is without success, and hence can not give assurance that any donations will be of permanent benefit.

But if Indiana had no public men in the early history of our University

to direct the minds of the people to the policy of public instruction, we find in the law of 1852, relating to the University, the following provision:

"One member of the Faculty to be designated by a majority therof, of which the Secretary of the Board shall be informed, shall by himself or competent substitute, deliver a public lecture on the principles and organization of the University, its educational facilities (being careful not to disparage the claims of institutions of learning in the State), in at least fifteen different counties of the State, of which he shall give due notice; and in a vacation of less duration than one month, a member of the Faculty, to be designated as aforesaid, shall deliver such lecture in at least three different counties; a brief statement of which lectures, shall, by the person delivering them, be reported to the Board of Trustees annually, to be by them incorporated in the annual report to the General Assembly; but no two such lectures shall be delivered in the same county, until all the counties of the State have been lectured in."

As there were two vacations then of a month each, and two of one week each, the number of lectures here required would have been thirty-six annually. There ought also to have been reported for the annual catalogue four "brief statements" of them; thus a wide dissemination of the arguments for public instruction would have been secured. But this law has never been observed by the Faculty, nor enforced by the Board of Trustees. Why it has not, will be stated presently.

Nor has any other means been adopted to make the University known to the people since the death of President Wylie. His able discourses delivered wherever he was asked to go, and his equally interesting baccalaureates, not sermons, but his parting counsel to the graduating class, spoken just before he conferred the diplomas, gave the institution a high character, for all these were published.

President Moss declared to a meeting of the Alumni, that printed matter had no influence with the people. Accordingly we find that none of his baccalaureate sermons have been written—not even his inaugural address. All the former I have heard, and taken full notes of them, and not one of them did I wish to see in print. Nothing emanates from the University but the annual catalogue so prepared as not to contain the annual expenditures, nor any other matter of special interest, and but partially distributed. No discourses at the annual commencements, nor at any other time, are given in behalf of public instruction; but clergymen are brought here whose discourses uphold the idea, that all instruction, not pernicious, must begin and end in the church.

Nothing goes out from the University giving information of its management and the purposes of those controlling it, and hence it is, that we of Bloomington know no more of it than do the citizens of the remotest town in our State. We are told that even the graduates are not to in-

quire into its inward management, on the principle, I suppose, that as their education was a gift, they must not look the gift-horse in the mouth.

Again, the common and high schools are as much a part of our public instruction as is the University, and hence, in sympathies and action, they should constitute a unit, for they constitute the agencies by which our public instruction is effected. There are 13,418 common school teachers, holding 4,542 annual institutes. But what sympathy or zeal in the prosperity of the University can they have, when its Faculty withhold every manifestation of interest in them, by habitually absenting themselves from these institutes?

In recent years the changes in our Faculty have been many, and professors are selected in their places from the Eastern States, whose distant manners are not those of the Western people, and who pass their vacations in the East. They are teachers only, but public instruction requires of each his zealous exertions at all times, and the law of the University, as I have shown, during vacations requires that the great subject of this public instruction should be brought to the knowledge and favor of the people.

But this selection of distant and uncongenial professors, to the exclusion of our own, results in another evil. It alienates the teachers in our high schools and in other colleges from the University. Here, again, is the unity of our public instruction dissevered.

In the annual educational conventions of the State, the University is seen among the sectarian colleges, and not where it ought to be, with the common school and high school instructors.

Thus Michigan, by keeping the views of its founders of public instruction constantly before its citizens, raised it above all opposition, especially that of the priesthood, which here, as in Europe, seeks to control the education of the people. And what it can not control it would destroy. How the people of Michigan overcame it, and how the people of Indiana submitted to it, will now be shown.

### SECTARIANISM AND PUBLIC INSTRUCTION.

3. The third cause of the success of the Michigan University, is that its Regents curbed all attempts of sectarian interference for the control of the University and the lower public schools.

The topic here suggested is the most important I will have to consider. I will, therefore, dwell upon it more at length.

Michigan, unlike Indiana, does not distrust the capability of the people

to manage their public schools. The State is districted into eight divisions, and each elects by the people a member of the Board of Regents. Here all the offices, except the State Superintendent, and a few others of minor importance are appointed. No discussions of public education are made before the people, and, hence, from the common school to the University no interest is infused among the people.

The evil consequences of sectarian interference was well understood by the people of Michigan, and on the election of the first Board of Regents no minister was placed upon it. Then the priesthood made the outcry against the University of infidelity—that charge so long continued here while Andrew Wylie was President.

It is necessary now to look into these assumptions of sectarian right to control public instruction, for by so doing we will see the basis on which they rest.

"There are five essential and eternal corporations," says Frederick Von Schlegel, "in human society, the family, the church, the State, the guild, and the School."

Their relation to each other he thus defines: "The church is the great and divine corporation which embraces all other social relations, protects them under its vault, crowns them with dignity, and lovingly imparts to them the power of a peculiar consecration. The church is not a mere substitute, formed to supply or repair the deficiencies of the other social institutes and corporations, but is itself a free, peculiar, independent corporation, pervading all States, and in its object exalted far above them—a union and society with God, from whom it immediately derives its sustaining power."

This assumption places the church above the State and the family. It, therefore, dictates to both because it is directly from God, and the ministers of the church are they who represent God's will on earth.

Von Schlegel was a Catholic, but all Protestant ministers, in practice, concur in this view of the supremacy of the church. Calvin, when ruler of Geneva, dictated to the family when it should go to bed, and rise from it, and the number of dishes (two) it should have upon the table. The union of church and State was asserted because religion was the greatest element in moral growth, and as the church represented religion its power should be supreme. It is made supreme, too, by the words of Christ. *Matthew XVI; 18 and 19:*

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shall bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven."

Protestantism asserts the power to bind and to loose here given; its only

difference with Catholicism is as to the reference made in the words "on this rock," the one holding that it is Christ; the other that it is Peter. The power to "bind and to loose" is asserted by both. Hence, with both, the church is supreme over all other relations. Religion and knowledge, they assert, must go together.

What is this "religion?" I have read much to obtain an idea of the meaning of the word, but in vain. When Christ requires us to love the Lord our God, with all our soul and strength, and our neighbor as ourself; and when He defines the latter clause by His most beautiful parable of the Good Samaritan, then I know what He means by religion; but an institution that has filled the earth with contention, and covered it with blood, is not one that represents love, and the kind acts which love prompts. The church is not the representative of Christ's religion; hence its assumed religion and public instruction have no relations to each other. To develop the moral faculties at the same time we are strengthening the intellectual faculties, is the duty of all teachers, and this is done best by the kindness that Christ enjoins. The church and its ministers have no legitimate connection with this work of the schools.

These church pretences at one time linked the church to the State, to the injury of both; and, upon the same assumptions, it seeks to control public instruction, to the injury of both.

The Regents of Michigan University and the people of Michigan knew well the evils of this theological control, and as it was sought to be enforced through the election of the President of the University, for thirteen years no President was elected. It was the settled opinion of both the Regents and the people that, when the law department was established, its professor should be the President. But as the funds would not admit the creation of this department, no President was chosen. But ministers of the churches were elected professors, for the principle laid down by the Regents was, that while not recognizing the claim of any denomination, they would not make membership in any an objection. They regarded qualifications only.

This was the first action of the Regents; now contrast it with the action of the first Board of Trustees of Indiana University or College.

Its first election was Andrew Wylie, D. D., President, and a Presbyterian; Baynard R. Hall, D. D., Professor of Languages, Presbyterian; John H. Harney, A. M., Professor of Mathematics, Presbyterian. No worse evil than this sectarian action could have fallen upon the College. It caused, at once, a violent opposition on the part of the Methodists, and did not give strength from Presbyterian support, for both the old and new school had their sectarian Colleges in the State.

I now resume my notice of the acts of the Regents of Michigan University in relation to ministers.

When the University was denounced as infidel, because no minister was on the Board of Regents, a desire to conciliate all classes of the citizens prevailed, and in 1844 three Methodists were placed on the Board of Regents, when a Methodist professor was elected; but he declining, another Methodist minister was nominated, and also a Baptist minister. The three Methodist Regents voted for the Methodist minister; the other five for the Baptist. Then these three denounced, in severe language, the motives of the five. This was the experience of Michigan in its first attempt to conciliate sectarianism.

In 1848 a Methodist minister was put on the Board of Regents, and he immediately endeavored to have a Methodist minister, who was professor in the institution, elected President. The other seven overruled any action to that end. Subsequently the Regents were obliged to remove this professor, because he preached the "higher law doctrine;" that is, the doctrine of Schlegel, for they regarded such doctrine inconsistent with the duty of every citizen to obey the laws.

*President*. In 1852 a President became necessary, and Henry Barnard, of Connecticut, was chosen, but he declining, the Rev. Mr. Adams, a Presbyterian, was elected, but he also declined. Mr. Bancroft, the historian, was written to, and in the letter he was asked to consent to become the President, but he could not comply, but recommended the Rev. Mr. Tappan, a Congregational minister, who received five votes; Mr. Lathrop, three—the same person whom sectarian intolerance drove from our own University.

The great ability of President Tappan is pre-eminently conspicuous in the history of the University of Michigan. He created the Law Department, built the Observatory, placed the school of Pharmacy upon the solid basis it now occupies, and infused into the people, and especially into the graduates, a zeal for the success of the University.

But all these services availed nothing with the Methodist priesthood of Michigan. In 1857 their Eastern and Western conferences met. The following action of the Board of Regents embodies the resolutions adopted by these conferences.

Mr. Regent Patterson offered the following preamble and resolution:

"Whereas, The following paragraph appears in the published proceedings of the Methodist conference, comprising the eastern half of the State, which recently (Sept. 2-9, 1857) met at Port Huron, viz:

"The University of Michigan has heretofore received high commendation from the ministry of our church in their annual assemblies, and the number of pupils has of late years increased at a rapid ratio; but we are sorry to say that many of its friends have their fears that its moral and religious condition is such as greatly to impair its usefulness. Whether this institution, so nobly endowed, so well organized in its courses of in-

struction, so directly under the guardianship of the citizens of the State, shall be a safe abode for the sons of Christian parents during the most important period of their education, it is for the future to show. Our earnest prayer shall be for its prosperity."

"And the following is the proceedings of a similar conference for the western half of the State, held at Lansing, Sept. 16, 1857, viz:

"We deem it proper to make a brief mention of some educational interest of the State. With respect to the Michigan State University, while we believe that in its facilities for thorough mental education it is second to no kindred institution in the land, we are compelled to fear that it is defective in those moral and religious restraints and influences which ought always to be thrown around students of literary institutions; that it can not be patronized by our citizens without imminent peril to the moral and religious character of those youths who may be sent there for instruction; and until there is a decided improvement in this respect, we must say to the Christian public, within the bounds of our conference, beware!"

*"Resolved,* That the President and Faculties of the University be, and are hereby, requested to report to the Regents, as far as practicable, the moral conduct of the students attending said University, and the means employed to impress upon them sound moral and religious principles."

To these denunciations of these conferences, and to this resolution of the Regents, the Faculty replied. I take the character of their report from this statement of it by Mr. TenBrook, in his history of the University:

"The report called for by this resolution was made before the close of the session. It calls attention to the number of pious students; to the daily religious exercises of the University; to the weekly lectures of Sunday afternoon; to the students' weekly prayer meeting; to the meeting of the Society for Missionary Inquiry; and attempts a comparison of the moral and religious condition of the young men of Michigan University and those of other institutions, quite to the advantage of the former. As several of the professors were from Eastern Universities, they declared themselves qualified to make this comparsion. This report was signed by the President, and all the professors."

The facts stated by this report of the Faculty, force upon these conferences, one of two alternatives—either that they knew nothing of the institution they were libeling, or else, that purposely, they knew their assertions to be falsehoods. Either of these alternatives is disgraceful, and compels us to ask what kind of religion does sectarianism inculcate, when it teaches its votaries to carry out the purposes of the ministers by assertions so unfounded in truth?

The Methodist ministers constitute an oligarchy, and the political history

of nations shows that an oligarchy constitutes the worst form of government. And for two reasons: *first*, because that responsibility being shared by many, it is fixed upon no one individual; *second*, because an oligarchy is always controlled by a few leaders, who, in the action of the many, avoid all personal responsibility. Hence they instigate the many to acts which, separately, each would reject. The obedient submission of the many to the few is especially characteristic of Methodist ministers, for each one of them exercise a like despotism over his congregation, and it is a principle of human nature, that the submission we give to those over us, we as rigidly exact from those under us. Hence, in the times of slavery, the most despotic of overseers was the black overseer.

An examination of the action of the General Methodist Conference at Chicago, near the close of the impeachment proceedings of President Johnson, will still more clearly show the truth of these remarks.

The mass of our sects, like that of our political parties, are honest; but if ambition to rule found its way into Heaven itself, it will always be found on earth when power generates a desire to govern, then to dominate. Among the Methodist clergy of Indiana, I may except from my strictures the Rev. J. L. Pitner, now located at Evansville, a graduate of Indiana University; who has, in public here, stated the true relation of the denominational institutions to the State University and each other. "There are enough young persons in Indiana," he said, "to fill all our colleges; the contest among them should be to persuade them to come into them." And this truth is seen in the fact that in 1881, 85 students from Indiana were in Michigan University, 40 of whom were in the Department of Literature.

I now turn to our own University, to show the blighting influence upon its prosperity by this sectarian interference here.

I have stated the action of our first Board of Trustees in selecting an entire Faculty of Presbyterians, and the Methodist opposition that followed. This opposition was continued during the presidency of Andrew Wylie. No better selection than he could have been made for scholarship and for pre-eminent ability as a teacher. His many addresses gave high character to the University, and his views on all subjects were as liberal as they were profound. His fine Anglo-Saxon simplicity and force of language were fitted to express the strength of his thought. In his recitation room he was instructive, even in his anecdotes; his mind stirred the minds of his pupils to every exertion they were capable of making. In his room no one could be more pleasant, but in his general intercourse with the students he was reserved, and apt to too harshly judge an offender. But of public instruction he knew nothing; for it was the work of Michigan to develop its greatness over all other. I was his student at Washington, Pennsylvania; I came with him here and graduated in 1831. A resident

here nearly all the time since, I can not but lament that Indiana University has had no President worthy to tread in his footsteps.

But his great qualities were a cause of this sectarian opposition. In the course of this persistent opposition, two measures were advocated. At first, to take the funds of the University and endow other colleges—that is, to the one that could control most votes in the Legislature; afterwards to divide them among about four of the leading sects. These measures were advocated until the amended Constitution of 1851 put an end to these propositions. But in that year the death of President Wylie gave another direction to these sectarian efforts, namely, the control of the University through the President succeeding him.

The elevation of such a man as the "Rev. Wm. M. Daily, D. D., LL. D." plainly revealed the fact that this secterian control was not sought to give it prosperity, but to depress it, that it might not be in the way of Asbury University. A man so utterly unfit, by reason of his want of qualification, could not but be an incubus to it. Then followed the Rev. Cyrus Nutt, a gentlemen, but neither in natural force of intellect nor in acquired attainments fitted for the Presidency of the University. He never could be elected President of Asbury University.

He was President for fifteen years, yet in all that time no production from his pen ever exhibited scholarship or vigor of thought, nor did he possess attainments in science. In such selections for the presidency we see the purposes of sectarian control of our State University.

When he was obliged by the Trustees to resign, the Methodists here, and the Advocate at Cincinnati, renewed the warfare, and in that I took a part in behalf of the University. It was renewed by the Methodist minister recently located here, Mr. Webb. Our High School Trustees brought their sectarian action at the same time, into the selection of teachers, but their action was so indignantly rebuked, that the best teacher, who had been dismissed, was restored.

To justify this interference in public instruction, it is alleged that Methodists are taxed to support it. Now, no Methodists or Presbyterians, or any other beliefs on any subject, are taxed. We are all taxed as citizens. The Odd Fellows can not ask that they should not be taxed for poor purposes, because their poor are provided for by their order; nor can any claim a control over any public matter, for which any appropriation is made, because as citizens they are taxed. When, therefore, a religious sect claims a right, such as the Methodist ministers have asserted, in our public instruction, it is because they hold, with Schlegel, that the church is supreme over the State. Such claims are incompatible with our free forms of government.

From these assumptions of one of the sects, I pass on to examine the relations of some other sects to the State University. I have said that

the first Board of Trustees selected the entire Faculty from Presbyterians. At no time since have the Calvinist denominations ceased their efforts to obtain the control of the presidency of the institution. They act quietly but vigorously. Their ministers are more learned, for the itinerant system of the Methodists makes heavy demands upon the time of their ministers, by requiring much of that time to making speedy acquaintances on every change, and to inform themselves of the state of their charges.

The action of the Calvinist sects is directed to securing the control of the State Board of Education; and through it, the Trustees; and by them, the President of the Faculty. He, as a general fact, selects the professors, and they, as a consequence, concur in his official acts. An independent member would be frozen out, and he is brought into a silent subjection. The theological tenet that a few are chosen indisposes to a cordial fellowship with any one out of the chosen circle. All such soon feel that thus far and no further, is the command that limits social recognition. Such a limit will not be tolerated in the West, and where it predominates no success can attend a public school.

Again, this want of general social sympathy is almost invariably accompanied with a harsh government of the students, in the enactment of rules and exactions in discipline that often send the best students out of the University, for, as a general fact, these are least disposed to submit to them.

President Wylie was, by nature, very genial. How often have I seen him on Saturdays, nearly all afternoon, passing along one side of our public square surrounded by citizens with whom he was mixing in genial conversation. No such social sympathies are seen here now. At first President Moss was not disposed to recognize any one in passing on the street; but from that he has been driven by citizens obliging him to recognize them; but I have never seen him in conversation on the street.

This difference led to a dissimilarity in their government of the University. President Wylie opposed all rules or by-laws for the government of the students. He supposed they had received discipline in their father's household, and he continued it here. Errors were not overlooked: mild persuasion in lighter offences, which had their cause in inconsiderate and boisterous acts; in those involving a moral offence, a sterner correction was used. But in the enforcement of his paternal system, as he termed it, I saw, and personally experienced, the too harsh judgment I have referred to—a harshness not of his disposition, but as his mind had been moulded by the Calvinistic theology, which had been imposed on him in boyhood. Even his strong mind and natural geniality could not shake off the evil of this early training.

President Moss has changed the government of the University, and in

the Indianapolis Journal of December 28, 1881, in its notice of the proceedings of the College Association, he is represented as saying:

"All students, on entering the University, sign a written declaration to obey all rules and by-laws, existing or to be made. When students plead sense of honor in covering the faults of others, President Moss tells them they have pledged their honor in writing, on entering the College, and now must stand by it!"

"President Moss said, also, that it was well understood that no student could stay in the State University who refuses to answer any question asked by its President. This was sometimes hard for the student. *They might lie*; they must answer. This was a principle of civil law, that a man must give information. It was very applicable to University government."

I do not suppose for a moment that President Moss used the language imputed to him by the reporter, which I have italicized. But I must regret he is so reported, for it would indicate to every parent that there is a temper here manifested inconsistent with the proper government of his child.

But as the mode of government here indicated is the opposite of that so long and successfully adhered to by President Wylie, and as it is one that my own boy shall not be subjected to, I here state my objections to it:

I do not concur in the declaration of President Moss, that there is a principle in civil law which requires a citizen to give information. As a witness he must testify when parties legally summon him, but no citizen is bound to become an informer at the requirement of the Governor or other public officer. But in criminal cases he is not bound to criminate himself. Under the government of President Moss he is so required, and if he refuses to answer he is held to be guilty of an offence that results in his dismissal—a punishment that may be much greater than the offence about which he is required to answer.

A parent never makes one child to be an informer upon his brothers and sisters; such a course would cause family hatreds instead of brotherly and sisterly affection.

Nor can President Moss appeal to his government as a success. The Board of Trustees have had to smooth over the difficulties which this government has developed. Who that was here can ever forget that announcement made by the President at one of our commencements—that A B, a member of the graduating class, was not present, for reasons satisfactory to the Faculty; but was, for reasons satisfactory to the Board of Trustees, awarded his diploma.

A student—a member of the senior class, moral and studious—dismissed, but restored by the overruling action of the Trustees.

In another case the Trustees, dissenting from the action of the Faculty, evaded a conflict by holding that the dismissed student had made no ap-

peal. The law of the University does not require such an appeal, but clearly indicates that in all cases of suspension or expulsion, a written statement of the affair shall be placed by the Faculty before the Trustees, for their examination and judgment.

A large portion of the junior class of 1880-1 did not return, when no act of theirs justified more than a good-natured private reprimand.

Under President Wylie the students were not required to attend public worship at the chapel on Sundays, but recommended to be present at such places of worship as they preferred. No institution, whether sectarian or not, showed a more manly, and studious, and moral body of students.

Arbitrary power is generally tyrannically enforced. A most striking instance of this truth is seen in the government of Calvin when ruling Geneva. He invaded the family, by directing when it should retire to rest (9 o'clock), and by prescribing the number of dishes (2) that it might have on the table. His tyranny reached its highest pitch in the murder of his fellow reformer, Servetus. No greater tyrant, naturally, than he ever walked upon this earth, and upon his innate despotic temper is based his theology, which sought in the Jewish Bible those precedents which represent God as a partial and an avenging Deity. It finds no support in the Sermon on the Mount, nor in the other teachings of Christ, who has commanded us to pray to "Our Father Who art in Heaven." Religious despotism in collegiate government can not but result disastrously to its prosperity. Hence arises this important inquiry.

### **SHOULD MINISTERS BE SELECTED PRESIDENTS OF OUR PUBLIC EDUCATIONAL INSTITUTIONS?**

I answer as emphatically as I can that they should not, and will state the reasons for this answer:

1. The University of Michigan, because of its later establishment could profit from the experience of older institutions. Hence, its Regents, and the people, determined that no minister should be made its President. The Law Professor was to be made the President, but for the reasons already stated, no law department was created, until after a President had to be elected. And then, although so highly recommended, Mr. Tappan was barely elected, three-eighths of the vote being against him. This election of a minister resulted in an immediate sectarian controversy, but fortunately, the established prosperity of the institution could not be retarded among a people so well informed upon the nature of public instruction.

No amount of clerical falsehood could mislead them. I have shown how completely the sectarian strife for supremacy has paralyzed the prosperity of our own University. Stanley Mathews, now a Justice of the Supreme Court of the United States, in his argument in the Cincinnati Bible controversy, thus speaks of the motives of the contestants in these sectarian strifes:

"In my judgment the contest is not about religious education at all. It is about denominational supremacy, the right to be higher, to be better, to be more powerful than your neighbor."

It is that ambition which Christ so signally condemned among his Apostles when two of them asked to be placed, the one on His right hand and the other on His left, when He would come into His kingdom. Such ambitious strifes would be avoided by the non-election of ministers to the presidencies of our public institutions of learning.

2. A second reason is that rarely a minister is qualified for the presidency of a State College. His education is clerical; the study of the classics is his chief learning; he has little knowledge of science, and no acquaintance with the industrial pursuits of society. Books purchased for the library will not relate to agriculture, manufactures, mechanism, architecture, commerce—but to literature. Any one wishing to investigate any statistical subject would not find much aid in the University Library; while in a recent purchase, works in Latin, Greek and German are bought, which no student will ever read.

Public instruction must ever regard as its chief work the preparation of the citizen to follow the industrial pursuits, for they create that which in all things most broadly subserve the general good. In his appreciation of these, Gov. Porter is far in advance of not only the Faculty, but the Board of Trustees also, of our University. In the address to the Convention of Teachers, he truly says:

"Those out of whose minds sprang the telegraph, the telephone, the flanged wheel, and the 'T' rail—shall they not be recognized as greater social forces, when we shall come carefully to trace results, than any statesman who lived contemporary with them?" \* \* \* The electric light, the bridges spanning deep bays and rivers, the tunnels passing under hills and mountains, the river and lake and ocean steamers, that wonderful net-work of railroads that has so bound our vast country in an indissoluble link of common dependence and mutual prosperity; the mines, exploring in their depths the foundations of the hills and mountains; the cables lying securely in the ocean depths that the ends of the earth may be united; the presses that daily, by hundreds of thousands of copies, send their intelligence and knowledge everywhere; these and the thousands of minor inventions that so aid our civilization. What are all these to a clergy whose knowledge is bounded by the Greek preposition? Look at our State Uni-

versity: not a department in it for instruction in those studies which underlie these great industries. What is there but words, words, words, and often 'Vox et praeterea nihil.'

Mr. Hamerton, in his able work entitled "Intellectual Life," makes the following quotation from Sidney Smith, to show that the English clergy, like our own, have narrow views of the purposes of education:

"The English clergy," says Sidney Smith, "bring up the first young men of the country as if they were all to keep grammar schools in little country towns. The picture which a young Englishman, addicted to the pursuit of knowledge, draws—his beau ideal of human nature, his top and consummation of man's powers—is a knowledge of the Greek language. His object is not to reason, to imagine, or to invent; but to conjugate, decline and derive. The situations of imaginary glory which he draws for himself, are the detections of an anapest in the wrong place, or the restoration of a dative case which Cranzius had passed over, and the never dying Ernesti failed to observe."

The fruits of this learning of the clergy are seen in the recent version of the New Testament, which has fallen dead from the press. "Montes parturiunt, nascetur ridiculus mus."

3. A third reason is seen in the fact that while all other classes, the industrial and commercial especially, have to give *ten* hours a day to labor, the Faculty of our University gives but *two* hours. We must work, too, during the *twelve* months of the year, that Faculty but *nine* months. Why such an odious distinction? Because our educational institutions have been controlled by ministers, to whom the command of Moses—six days shalt thou labor and do all thy work—never had any application. Like the lilies, they toil not, nor do they spin. And hence it is, that when acting as professors, they claim their accustomed exemption.

"Does your professional occupation," I asked Dr. Maxwell, an old and able physician, "yield you as much as the salary which a professor here receives?" "No," was his reply, uttered with an emphasis and tone that indicated it was much less. "How much of it can never be collected," I asked. "Formerly," he said, "my bad debts were much greater than now; at this time about *onefourth* can not be collected." Here is a physician whose education cost him far more than that of a professor, who has always to be ready to answer any call for his services, day or night, cold or wet, Sunday or week day, for each and every day of the three hundred and sixty-five, who must be his own collector. Our professors have but to sign a receipt to receive their entire salaries.

*Two hours per day!* I have experienced, and observed much more, its results. When I came here, at the beginning of a collegiate year, I wished to commence mathematics by algebra. There was no class except in the middle of it, and there I had to go. Mr. Randall came here at

the same time and wished to begin the study of Greek. But there was no grammar class in it. When we came together in the senior class, under President Wylie, it was readily seen that Mr. Randall knew nothing of the Greek grammar. "Why, how is this, Mr. Randall?" asked the President; "you do not seem to have much knowledge of the grammar. I thought you studied it a year ago?"

"Mr. Hall," he answered, "having no class in the grammar, directed me to recite to Mr. Ketcham (a tutor student), and as he seldom heard me recite, I turned my attention to other studies."

We all know the extra labor given by M. M. Campbell, when tutor, to keep students here placed in like condition. And now professors are asking for the aid of tutors to lighten their heavy labor of two hours a day for nine months in the year!

A reason for these privileges and for high salaries is, that their knowledge is lost to their families, as it is a species of property that can not be transmitted by will. Can Dr. Maxwell transmit his professional learning? Can Dr. McPheeters will to his sons his knowledge and skill as a surgeon? Can any person do so who follows any other profession or even an industrial pursuit? I have given many years of my life to the acquirement of general information, and it has yielded me almost no pecuniary compensation. But it has far more abundantly administered to my happiness than money could have done. Do the professors mean to say that their studies bring them no such enjoyment?

The New York Sun, referring to the fact that at Washington City a mechanic in the employ of the Government is docked in his pay if he is half an hour late, whilst clerks have a month of vacation granted them, censures any such distinction. Our mechanics must work ten hours a day; our merchants from daylight to nine o'clock at night. By what right are these taxed to pay a high salary to professors working but two hours per day? Such distinctions are as odious as they are unjust. Our teachers in the common and graded schools must work at least seven hours a day, and on salaries not a fourth of that received by professors.

But it is said that they must have leisure to pursue original investigations; to keep up with the progress of the branches of study they teach. But so have all who go to books for instruction, be their pursuit what it may. The competitions of life's pursuits enforce this continued reading and thought, but it brings that pleasure I have just referred to.

No; these are but pretences to cover up a great and selfish wrong, and it is by them that our Faculty has disregarded the duty required of them by the law of 1852.

Then there are others of a like character set up, which claim the prerogative that a minister should be made the President of the Faculty.

Religion and knowledge, it is said, must ever go together, and hence religious morning services and Sunday lectures must be a part of collegiate instruction.

I will consider this reason in two aspects:

1. The arguments in the Cincinnati Bible case refer to an Ohio constitutional provision, which speaks of religion and knowledge, but our State Constitution has no provision of the sort. It says nothing of education, or morality, or religion, or knowledge. But it does say that "no man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry, against his consent."

When a student is compelled to attend worship on the Sabbath day in the University Chapel, it is a compulsion in violation of this constitutional provision. When a citizen is taxed to support the State University, he is compelled, against his consent, to support the minister and the place of worship erected in this chapel. I have heard sermons there which I object to most emphatically, for the doctrine they inculcate, and for the assumptions made therein, are contrary, in my judgment, to facts and truth. Under the pretence of coupling religion and knowledge, no tax I may pay for the one can be applied to the other. Hence, we must return to the practice so long followed by President Wylie.

2. I was six years pursuing my collegiate studies, and in all that time I never felt, as a student, the slightest effect from these morning religious services, nor did I ever perceive the least good derived from them by other students.

"Tom Brown at Oxford" tells the truth: "Chapel every morning at 8, and every evening at 7. You must attend once a day and twice on Sunday—at least that is the rule at our college. The attendance is regular enough, but I don't think the men care about it a bit in general. Several I can see, bring their Euclids and other lecture books, and the service is gone through at a great pace. I couldn't think at first why some of the men seemed so uncomfortable and stiff about the legs at the morning service, but I find they are the hunting set, and come in with peacoats over their pinks, and trowsers over their leather breeches and top boots, which accounts for it."

But I now give what may be regarded as a better authority. In his argument on the Cincinnati Bible case, Mr. Stanley Mathews says:

"Again, is there any gentleman in this community who believes that the reading of the Bible and the singing of a hymn, as prescribed by the rules in force previous to the passage of this repeal, as it is read and as it is sung, has ever produced any appreciable good? Does he believe that the manner in which that exercise is performed—the manner in which it will always be performed under such circumstances—is a reverent and beneficial act of devotion?"

Mr. Mathews in his argument takes especial care to inform us that all he said was his individual beliefs, and not spoken as an advocate merely, and that he was a Presbyterian of the straitest sect; finding much consolation in the belief that if the many were born to be damned, some were born to be saved. Of course his consolation was from the belief he was of the latter class.

This attempt to fasten religion to our public instruction is but the old pretense of fastening it to the State.. We have seen the mischief it has occasioned to our University—155 students, that is its result. There is no opening service of a religious nature to the daily sessions of our courts. Is the administration of justice less pure? There is none in our daily sessions of our Legislature. Is our Legislature less wise or moral? Congress opens its daily meetings with prayer. I saw it once; I trust not to see it again, so irreverent it was. It was a desecration.

No! Whenever divine service is unheedingly heard, better that it should not be uttered. It is too sacred to be made a mere form. It is worse than a mere form in our public instruction, for it is kept there as a bone of contention; as a sticking substance by which sectarian controversy is to be fastened to it. Let no one heed what this interested priesthood may assert about infidelity pervading our public instruction when these forms of worship are dissevered from it. Let every one remember that as late as 1819, Connecticut, by public taxation of all its citizens, upheld the Congregational sect as the religion of that State. But in that year this infamous law was repealed. Now hear what Lyman Beecher said of this repeal:

"I remember how we all used to feel before the revolution happened. Our people thought they should be destroyed if the law should be taken away from under them. We all felt that our children would scatter like partridges, if the tax was lost. We saw it coming; but the effect when it did come, was just the reverse of the expectation."

So will it be in this case as it is now in our legislation, in our judicial proceedings, in all proceedings relative to the enactment and enforcement of the laws, in all our manufactories, and in all other of our industrial occupations. Above all, our households are free, and in each, God, and not the priesthood, has established instruction in religion and morality.

The position arrived at in the experience of Michigan University, is that students and professors do not give up any right to enjoy or adhere to any religious opinions they may have formed. Their relationship to the University is embraced in good moral conduct and faithful discharge of their duties in the class room. Outside of their college duties, they may enjoy all religious privileges, as if they were unconnected with it.

President Moss goes far beyond this. He compels the students to attend his religious services on Sabbath afternoons; and, as he is represented

to have said in the College Association, he teaches *ethics* by sermons there, and examines his class upon what he thus teaches. He does not, of course, touch upon sectarian theology, but he assumes as true what I can not concede is true. In this way, as great errors may be negatively inculcated as if affirmatively uttered. The rule of President Wylie was the correct one. No compulsory attendance, but the right recognized for each student to go to such religious services as he preferred, or as his parents might direct, or to not go at all. If his moral conduct is good, the State has no right to inquire into his religious opinions.

#### STUDENTS' FEES.

The fourth cause of the success of Michigan University, and of our want of it, is in the fact that the former charges student fees, and the latter does not.

A statement was made, at a recent commencement, by President Moss, that instruction in Indiana University cost much less than at other leading colleges of the West. But no details of the estimates were given.

Now for the facts:

I will compare the cost of instruction per student, for the year 1880-1, of Michigan University with that of our own for the same collegiate year.

Two views of it may be taken: one, omitting all fees paid by the student; the other, by considering them.

In 1880-1, the amount paid in Michigan University to the President, professors, and the assistant employes was \$124,777—the number of the students being 1,534.

In Indiana University, the amount paid the President, professors, and two assistants was \$17,200—the number of students 189.

From this we have the following proportions: As

$$\$124,777 : 1,534 :: \$17,200 : 210.$$

That is, at Michigan the education is cheaper by the difference between 210 students and 189, being 21 students less.

But the proper way is to deduct from these salary expenses the fees paid by the students. These were as follows: At Michigan University, \$76,707; at Indiana University, the contingent fees, \$1,600. Deduct the first from the salaries, gives the tuition expenditures at Michigan University \$48,070; and the second from tuition expenses here, and we have left \$15,600. At Michigan University there were fees refunded \$1,300, which increases the tuition expenses to \$49,370. From these data we have the following proportions:

As \$49,370:1,534 :: \$15,600:485. That is, we should have had here 485 students in order that tuition expenditures should have been equal per student to that of Michigan. But we had only 189, making our tuition expense per student greater by 296 students; that is, 157 per cent. greater.

Again, compared with the University of Iowa, we have the following:

In 1881-2 that institution had 600 students, and its tuition expense was \$40,797. From this deduct about \$9,000 tuition fees paid by the students. From these data, we have:

As \$31,797:600 :: \$15,600:294. That is, the tuition in Iowa per student, is less by 105 students, or 55 per cent. But now our expenditures for tuition are increased largely, while the number of our students is reduced to about 150, making these percentage differences much greater than in 1880-1 and 1881-2.

These statements lead me to say something about the exemption of the students here from the payment of tuition fees.

The first Constitution of Indiana contained a fanciful, but an impossible and unjust, provision relative to free tuition in the University. It was unjust in this: that, unlike common school instruction, the education in the University was not common to all—the 100—but only to 4 per cent. of the pupils in the common schools. It, therefore, conferred special benefits to a few. But the convention, which changed the first Constitution, knew the impossibility of sustaining the University without tuition fees, and struck out of it this provision.

The University of Michigan raises from \$65,000 to \$75,000 by tuition fees, and that these are not regarded as unjust is seen in the fact that a few of our northern counties send to Michigan University forty students to its literary department, although each one paid a matriculation fee of \$25, an annual fee of \$25, and a graduation fee of \$10. This fact, so important to the University, is not objectionable to the student, for he knows the better instruction he receives for them is ample compensation. Yet our University, almost a pauper itself, is required to educate its students as if they were paupers.

I thank God that when a student here, I paid a tuition fee of \$12 a year, money then being worth far more than it is now. And then there was nothing here but one excellent teacher; and two, not excellent. There was no library, no museum, no apparatus of any kind, no chemistry in any shape. I recognize the duty of the State to provide all things permanent, as it has nobly done—buildings, a museum, casts, philosophical and chemical apparatus, pleasant grounds, etc.; but instruction is for the students in attendance, for their special benefit, and they should aid to meet its expense.

In Harvard and Yale the tuition fee alone is \$100 annually, and at these institutions the fees at Michigan University are regarded as low.

It is a complaint of the sectarian colleges of our State, that they must charge tuition fees, while the parents of the pupils in them must be taxed to aid in giving free instruction here. This complaint is a just one. The State has no right in justice to create this inequality. It serves to aggravate the hostility of these institutions to our State University, and no cause for their opposition should be given. And then, too, the general taxpayer will more cheerfully sustain the Uniiversity, when he sees the students contributing to their instruction.

Many years ago, when Horace Greeley was in the zenith of his fame as an editor, some young gentlemen of a college informed him that they had established a reading room, and desired as a gift that he would send them the Daily Tribune. He replied in a short but forcible article, headed "Something for Nothing." He detailed the heavy expense of the Tribune—for paper, ink, type, compositors, editors, reporters, presses, etc., and asked by what right they could ask his paper free of payment. It was something for nothing, a principle which under no circumstances ought to be instilled into young men.

I ask our students to make the application, with this entreaty: never to desire or receive any favor that touches their independent manhood.

The loss of the Law Department to the University was occasioned by the want of tuition fees. As a class, the lawyers exert a widespread influence upon public sentiment, for they are connected with the administration of our laws, and are largely our public men and legislators. Yet by the destruction of the Law Department their aid and sympathies are either withheld from it, or turned to favor other institutions or localities antagonistical to it.

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#### **FEES NOW CHARGED IN MICHIGAN UNIVERSITY.**

These are as follows:

Matriculation fee \$10, for residents of Michigan; non-residents, \$25.

Department of Literature, Science and Arts, \$20 annually, for residents; \$30 for non-residents.

Department of Medicine and Surgery, \$25 annually, for residents; \$35 for non-residents.

Department of Law, \$30 annually, for residents; \$50 for non-residents.

School of Pharmacy, \$25 annually, for residents; \$35 for non-residents.

The same for the Homeopathic Medical College, and the College of Dental Surgery.

The Diploma fee is \$10.

A small fee is charged for materials in the laboratory.

This difference between resident and non-resident students is obviously made because the parents of the residents are taxed to support the University.

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### PROFESSORS' SALARIES.

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I have now considered the four principal matters, wherein the conduct of Michigan University presents a most marked contrast to that of our own. But there remains a few more topics now proper to be considered. The first of these is the Professors' salaries, and the following statement of those given by the University of Michigan will show that the success of the institution in the increase of the students, formed the basis for an increase of the salaries—the only correct basis, for it is the measure of the work done, and good accomplished by the teacher.

The salaries given to the professors of Michigan University, up to 1852, were as follows:

From 1841 to 1852, \$700 each, annually. In 1852 they were increased to \$1,000, with a residence, and to \$1,150 without a residence.

In 1853 the salary of President Tappan was raised to \$2,000.

In 1856 the professors' salaries were raised to \$1,725; that of the President to \$2,500.

In 1869 the professors' salaries were increased to \$2,000; the President's to \$3,000.

In 1871 the professors' salaries were further increased to \$2,500; that of the President to \$4,500.

In Indiana University the salaries, in the beginning, were higher than at Michigan University. But it is not necessary to enumerate them prior to 1866.

In 1866 the President's salary was \$1,300; the professors', \$1,000.

In 1867, the President's, \$1,900; the professors', \$1,100. In 1870, the President's was \$2,000; the professors', \$1,600.

In 1875, the President's was increased to \$3,600; the professors', \$2,000.

Afterwards the Legislature fixed the salaries at—for the President, \$2,500; for the professors, \$1,500.

But this law was repealed, and the power to fix the salaries once more vested in the Board of Trustees, and they, as in duty bound, advanced them to these rates:

To the President \$3,500, and then introduced a new basis upon which to place the salaries of the professors.

To Professors Wylie and Kirkwood, \$2,000 each; in consideration of

the fact that they had been many years in the University. Professors who had been there from five to ten years, \$1,650; over ten years, \$1,800.

This basis disregards entirely that prosperity a Faculty should give to an institution, for it was established at a time when from 189 students they had decreased to 155. Ten years ago the number of our collegiate students was 207; now it is but 150. Such a basis encourages that listless indifference to an increase of the students which has, in so marked a degree, characterized the action of our Faculty.

I urge that the basis of the increase of salaries be placed upon the increased number of students. Then the law of 1852 will be observed, and instead of the long vacation being passed at Atlanta, or Chatauqua, or in the "uttermost parts of the East," the counties will be visited, as the law of 1852 directs.

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#### THE UNIVERSITY LIBRARY.

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While the University so much needs fire-proof buildings for the museum, casts, library and chemical laboratory, the Trustees are purchasing between two and three thousand dollars worth of books annually. It now has about ten thousand volumes, all of which have been purchased, none donated.

When I passed through the University as a student, it had no books, and I sometimes thought it was a great privation. I am not so clear about that now. What we failed in reading, we pretty much made up by thought.

But as I read much—too much—I am ready to concede the utility of a library, especially when properly selected. But now, when the students have so many studies, I can not see the use of large libraries. I think the following quotations fully set forth its advantages, and the limitations properly belonging to its selection and uses.

Mr. TenBrook, in his history of Michigan University, says: "The importance of a library as connected with a university is so universally admitted as to make its discussion scarcely worth while. But this subject is not viewed with due discrimination. There is scarcely a library in the world of which the complaint is not daily heard of its utter inadequacy to meet the demand for which it is gotten up. Professors often have books ordered as indispensable, and then never look at them or direct others to them. Indeed this might be said of most professors, and the better class

of them, too. Many books can not be used to advantage in their work, either by professors or students. How many of them can each examine to advantage? Certainly but two or three typical ones on each general subject of study. These should be of the kind which furnish the best stimulants and guide to thought. They should be clear, exact, and spirited expressions of fundamental thought, and each should be a complete discussion of the subject it takes up."

Of the *use* to be made of a library thus selected, he says: "When a university has a supply of books, with provision for perpetual increase, and has placed over it as a librarian—a man whose mental and moral traits command general respect, whose varied learning and administrative skill are such that he can guide all inquiries to such of these collected treasures as each may need to consult, and who can do this quietly and unostentatiously as not to make the impression that he does any thing to merit any praise—then that institution in its library has a crowning glory.

"It should be kept nearly all the time open, even in vacations. Here at all hours, until long after the voices of teacher and pupil have ceased in the class rooms, whether by sunlight or gaslight, the beneficent influence of reading and study is exerted, and is in value immensely beyond the ratio of the expenditure upon it."

No part of a student's education is as important as here hinted at. Merely to read is not to investigate, and miscellaneous, haphazard reading is worse than none at all. Hence, elsewhere, Prof. TenBrook remarks:

"Students, after getting their lessons thoroughly, have little time for investigation; but it would be a very defective scholastic education which should be closed without several opportunities of trial in this kind of work."

That is, opportunity to read by investigation. Until I found the vast difference between mere reading, and reading to investigate, I made an unsatisfactory progress. And here is seen the imperious necessity of such a librarian as he describes—one capable to direct the student in this investigation. In this light the librarian is of greater necessity than any professor.

But I go further. I maintain that he is the person to whom all selections of books, made by any member of the Board of Trustees, and especially by members of the Faculty, should be submitted before purchased by the Trustees, for he only knows what works are necessary to afford a complete investigation of any subject, or necessary to the beginning of a new topic. It is the gross violation of this suggestion that has filled our libraries with useless lumber, and especially that of Indiana University. As intimated by Prof. TenBrook, this duty can not be safely left to the professors.

And there must be one person, in consultation, however, with the mem-

bers of the Faculty, to whom the selection, *as a whole*, should be submitted; and who so proper as the librarian, if he be such a one as is described by Prof. TenBrook?

The condition of the finances of our University will not allow of any useless expenditure, and hence it is, that at this time the purchases of books should be limited; and fancy works, as the \$140 edition of a second-hand Shakespeare, and the Latin, Greek and German works of a recent purchase, be deferred to a more convenient season. With the library the University has now, an appropriation of \$250 to \$500 annually, to be expended in books of necessity as they are published, is ample.

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### THE MEDICAL, LAW, PHARMACY AND DENTISTRY DEPARTMENTS.

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The great pioneers of Michigan public instruction had in view this purpose: that no citizen of the State should have to go beyond its boundaries for a thorough education in whatever pursuit he chose. Hence, as soon as the financial condition of the University permitted, in addition to the Literary Department, it created the special schools I have above named. And as science, in its wonderful progress, will render additional special schools necessary, they will be established. This is the allusion of the acting President, in his recent report, when he declares that, great as has been the progress of Michigan University, it will require a generation more to work out the broad and comprehensive views of these pioneers.

The Medical School was first established. Ninety students attended the first year; one hundred and eighty the second year. Its reaction on the Literary Department was at once made apparent. And so with the Law Department. These results were met by a like influence of the Literary Department upon the professional schools, because preparations essential to one aid the others. The city of Detroit claimed the Medical School, for a city has been regarded as best because of its greater practice, and the greater facilities for procuring bodies for dissection. But the Regents determined that the University should be a united institution, and not weakened by separation. The result, as now seen, commends to us the wisdom of their course. The reaction of one department upon another arises from unity, for the apparatus and library essential to one study is a great aid to all others; hence, instruction in all, as I have shown, is much cheaper. The schools of Pharmacy, Dental Surgery, Homeopathy and an Observatory followed.

The prosperity of these medical schools led to the erection of a

hospital, in which is treated all diseases not infectious, and an addition to it, for the treatment of eye and ear diseases, has lately been added. All diseases are here treated free of charge, and other expenses to the patients are such as to meet actual cost only. Thus it is made a benevolent institution as well as an educational one.

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### THE SCHOOL LAWS.

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Public instruction was established for the benefit of the people, and ought to be controlled by them. But in Indiana not a school officer is elected by the people, except the State Superintendent of Public Instruction, who is required to be elected by the people, by a constitutional provision. The following summary will show this:

1. The Township Trustee is elected by the people, but his duties embrace so wide a range of township business, that he is chosen from his supposed fitness for it.
2. By the act for the incorporation of cities, the Common Council appoints the three School Trustees.
3. The County Superintendents are appointed by the Township Trustees.
4. The Normal School, at Terre Haute, has four Trustees appointed by the Governor, with the consent of the Senate.
5. The Purdue University has six Trustees, two of whom are selected by the State Board of Agriculture, one by the State Horticultural Society, and three are appointed by the Governor.
6. The State Board of Education is composed of the Governor, the State Superintendent of Public Instruction, the President of the State University, the President of Purdue University, the President of the Normal School, and the Superintendents of Common Schools of the three largest cities of the State.

In this statement we see, that from the Township Trustee to the State Board of Education, not one officer is chosen by the people. Now all history attests this important truth: that just in proportion as the direct action of the people, in matters of government, is taken from them, in that proportion is the knowledge of such matters withheld from them. My son is a pupil in the high school here; I know nothing about it. Converse with any one of our citizens about it, and you will quickly find a like ignorance.

If the people are unfit to be trusted with the selection of their school officers, then the election of all other officers should be taken from them.

But here, I am concerned only with the result of this system as shown in the selection of the Board of Trustees of the University.

They are chosen by the State Board of Education, but practically by the President of the Faculty. How this can be brought about is readily seen in the elements composing this State Board of Education. Then is seen another result. Iowa University in 1877-8 (I have no data of a later date), when the number of its students was 555, and it had all the departments belonging to a university, with an annual interest of \$21,000, paid its President \$2,800. But in our University, with but 150 students, and a Literary Department only, and an interest income of about \$7,500, the President is paid \$3,500.

Another result. I will state it in the language of Professor TenBrook, the historian of Michigan University. Speaking of a Faculty that fills its own vacancies, he says:

"There is one great fact which would scarcely be believed if the examples were not everywhere to be found, that professors, and even Presidents, without being conscious of it, are shy of introducing a person of marked talents, culture and honest independence of character into their number, and prefer those who are sufficiently unambitious and obsequious; and hence the perpetuation of faculties made up of men who never rise above the pure pedagogue."

"We know of no cure for this but that the Trustees thoroughly inform themselves of the facts, and act accordingly. This is what they seldom do. They do not give the necessary time."

I add that, when a Trustee knows his place, as such depends upon his submission, he has no disposition to know the facts.

But if the professional schools I have considered were established here, their professors would necessarily embrace a talent and independence that would not submit to any Faculty of Literature that can not "rise above the pure pedagogue."

Michigan has never distrusted the people. It divides the State into eight districts, each one of which elects a Regent, or Trustee.

Another evil glares out of this hybrid State Board of Education. If we divide the State into three equal parts, by lines running east and west, we find the northern section has no representative on the Board of Trustees of the University, and the southern but one. Is it any wonder, therefore, that half the counties in the State have no students in the University, and that a few of these northern counties send 40 students to the Literary Department of Michigan University?

I suppose that each one of these, to meet absolute expenses, will pay out \$300 a year, being \$12,000 in all. At the same rate the average 90 students there takes out of the State \$27,000 annually. Here two things are needed—a university competent to give all the instruction the citizens of the State need, and a Board of Trustees representing every section of the State.

## THE RELATIONS OF THE CITIZENS OF BLOOMINGTON TO THE UNIVERSITY.

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I am told by a member of the Board of Trustees, that the citizens of Bloomington are in opposition to the University. He insists that it is so. He also said that when at Indianapolis during the last session of the Legislature, a member said to him that he was willing to vote a liberal appropriation to the University, but he wanted to vote first for its removal from Bloomington, because its citizens were in opposition to it.

I am aware that in all parts of the State a like opinion exists. At the meeting of the General Alumni Association, at the last commencement here, John W. Foster, our late minister to Russia, said to us, that "while he was in favor of the University remaining here, yet if it could not be made prosperous at Bloomington, he was in favor of removing it to some other place, where it might be."

I will, in all candor, speak of this objection:

1. *The locality.* No better site for the University than Bloomington could have been selected. In health, in the beauty of the town and the surrounding country, in its moral and social capabilities, in its freedom from temptations of larger cities, no location could surpass it, and few could equal it. Access to it is now speedy from all directions. Its present prosperity, as seen in the increase of its buildings, and of its manufacturing industries, attests the energy of its citizens. It can not, therefore, by any reasonable supposition, be thought that such a town would be indifferent to the prosperity of a university located in it. In nearly all things it strongly resembles the city of Ann Arbor.

2. *Its citizens.* I concede that with them there is a great apathy in educational matters. During the presidency of Andrew Wylie, the society here was the best I have ever seen. We had a fine literary association, many lectures, and numerous addresses, most of which were published by us, and sent over the State. But with the advent of President Daily, an entire change took place; every thing was hardened into sectarianism. And so it continues to this day. For thirty years there has been no literary association, nor lecture, nor any use made of our libraries. I had the use of the University Library extended to the resident graduates, about seventy in number; I doubt whether any male alumnus, besides myself, avails himself of this valuable privilege. The County Library is without readers. A lady friend, who interests herself in her church festivals, says that it is easier here to make fifty dollars by a supper of oysters, chicken pie, well buttered light cakes and coffee, than it is to realize five dollars from a good lecture.

I regard this apathy as disgraceful to our citizens; the graduates es-

pecially, for here the State has placed the University, with the implied trusts that the citizens will socially and intellectually encourage literary attainments.

In Lawrence, where the State University of Kansas is located, there are six literary associations, in four of which I find several members of the Faculty as officers.

For this condition of literary indifference here, I censure the Faculty. The struggle for sectarian control has uprooted every generous impulse that should govern us in our relation to each other as citizens, and the want of literature in the Faculty has caused the instruction they give to fail in imparting a taste for literature among the alumni.

"A literary education," says Mr. Quick, "which leaves no love of reading behind, can not be considered entirely successful. The power and the desire to acquire knowledge are to be valued far before knowledge itself."

And, with equal truth, Mr. Mathews declares that "a literary taste is at once the most efficient instrument of self-education, and the purest source of enjoyment the world affords."

A professor may know much of a language, or a science, or of mathematics, yet be greatly deficient in literature. I visited a professor of Greek, of high repute as a teacher, and turning the conversation to the Greek plays, which I had read in English translations, especially those admirable ones by Mr. Plumptrie, I found no answering response when I spoke of Iphigenia, and the contrasts in the characters of Ulysses and Neoptolemus; the description of physical pain, and the invocation to Sleep; or the terrible idea of Fate, as unfolded in the Oedipus.

I apprehend, also, that the recitations in Shakespeare and Chaucer I heard, are indifferent means to impart a knowledge of English literature and language, compared with our past and less pretentious recitations in Blair's Rhetoric and Kaime's Elements of Criticism. Be the cause what it may, the fact is clear enough that the graduates of the University have failed to acquire a taste for literary culture. The admirable address recently delivered in the University chapel by Daniel P. Baldwin, showing a lawyer's readings in the evidences of Christianity, indicated the intimate connection of professional and literary studies; and the great loss to professional excellence when, by a deficient instruction, they are dissevered.

Another cause for this inability to impress upon the mind of the student a taste for literature, is to be seen in the extreme division of the branches taught, that each professor may have his two hours only of instruction each day. This evil limits his special qualifications to one study only, and such limit dwarfs the mind by confining it to petty details, and makes it incapable of perceiving relations, and taking higher and broader generalizations.

A mind thus dwarfed will fail also to strengthen and develop the fac-

ulties of the student, for it is the intellect of the teacher in contact with that of the student, from which this strength and development chiefly comes.

If, therefore, our resident alumni, and through them our other citizens, give no evidences of interest in the University, let the censure rest where it justly belongs, upon a Faculty in whose selection they have no agency. When I say "the Faculty," I do not include all of it; but here, I can not particularize exceptions. With a different Faculty the old interest in the University would quickly revive.

I speak thus confidently, because under Andrew Wylie's presidency the people of the town and county paid to the Louisville, New Albany & Chicago Railroad, \$96,000, for its Bloomington division, a leading motive being at that early day, to secure railroad access to the University, and when the college edifice was destroyed by fire, they gave \$10,000 towards rebuilding it.

When this last payment was made, the Trustees guaranteed that the University should forever remain here, and the Legislature legalized their act. I do not claim that a subsequent Legislature is irrevocably bound by these proceedings, for there is an implied condition that nothing in the locality, nor in the acts of the citizens, shall have the effect of obstructing its prosperity. And nothing in either has caused its present condition.

In this survey of the causes of its want of prosperity, it is readily seen that to some past Legislatures, the Trustees and the Faculty must be charged whatever has been unfavorable.

#### SUMMARY AND RECOMMENDATIONS.

1. *Financial Condition.* We have seen that a premature sale of the lands of the University was made; that the University itself was established without the basis of common and high schools; that the best lands were held back, and the inferior first sold. In all these particulars Michigan pursued the opposite course.

These errors resulted from unwise legislation. Twice the Legislature of Michigan wronged the University, causing a loss to it of \$161,950, but for this wrong that State made restitution by providing a permanent tax of one-twentieth of a mill, not to exceed \$50,000 in any one year. Our Legislature has made a like restitution to the common schools for the reckless mismanagement of the 16th sections and the swamp lands. It ought now to make a like restitution to our University.

What should it now do? I answer, by the levy of a tax of one-tenth

of a mill for ten years. The valuation of the property of the State, in 1881, was \$767,903,657, and this tax would yield \$76,800 annually. Use \$50,000 of this, place the remaining \$26,800 at interest as a permanent endowment fund, which would be, of principal, \$268,000, and the interest would increase it to about \$300,000.

This, with the present endowment of \$136,000, and its annual interest, would create an endowment fund of \$511,000 at the end of the ten years.

2. We have seen that an almost pauper university has been attempting to educate the four per cent. pupils on a like basis of pauperism. Change this by providing the payment of tuition fees, at first less than those of Michigan University, but to be increased as the facilities of a superior instruction are increased.

3. Guard the funds by prohibiting the Trustees from expending a cent except as specifically appropriated by law. Thus the Trustees would be freed from the greed of the Faculty, none of whom, directly or indirectly, should receive a cent except their salaries. An examination of the disbursements of the Trustees for the last two years will show the necessity of this recommendation.

4. Abolish that hybrid—the State Board of Education—and provide for the election of the Trustees by the people, by an election of one of them in each congressional district, and place under their government the Normal School at Terre Haute, the Purdue University at Lafayette, and the University here. Thus they will be consolidated, and each one so controlled as not to oppose the other, in this respect, following the example of Michigan. Thus, too, will be created an educational “stump” from which the people will receive light and knowledge. The “*Lux et Veritas.*”

5. As an additional aid to this discussion, re-enact and amend the Act of 1852, so that the first month after the commencement will be given to each member of the Faculty, the other two to be devoted by them in the delivery of lectures or addresses, in the counties of our State, on the subject of public instruction.

6. We have seen the unlimited evil of the sectarian controversy for supremacy in the presidency of the University. Put an end to it by the immediate establishment of a Law Department, the Chancellor of which, *as now in Michigan University*, shall be the President of the Faculty.

7. Check the rapidly growing evil of creating new professorships that no one of them need teach more than two hours a day, which entails upon the University incompetent professors—men of narrow attainments, and still narrower natural abilities. Require the President to give instruction from 9 o'clock A. M., to 12 o'clock M., and the professors an additional two hours each day, being just one-half the time that men engaged in industrial pursuits must toil for a bare competence.

8. Provide for a Medical Department; enlarge the present room of Chemistry to a complete School of Pharmacy; create a School of Dental Surgery; another of civil engineering, with all the studies in it necessary to fit the student for an active and useful life in our great industrial pursuits.

9. When such a beginning has been made, gradually enlarge its capacity, so that, as in Michigan, no citizen need go out of the State to receive the instruction he desires.

Then, indeed, will our University be a worthy head to our public instruction, and an honored Alma Mater to all its Alumni, for then she will be "redeemed, regenerated, and disenthralled."





